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MANUALS

XIII

THE FLAME AND THE CLAY

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THEOSOPHICAL MANUALS

XIII

THE FLAME AND THE CLAY

BY A STUDENT

of

KATHERINE TINGLEY

Leader and Official Head of the
Universal Brotherhood and Theosophical Society
Throughout the World

SECOND AND REVISED EDITION

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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the

early days of the Theosophical Society, the value of Theosophy; for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety

by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity and started little societies of their own — with themselves at the head.

The writers of these Manuals have no per-

sonal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it their life-work to bring within the reach of as many people as possible the benefits which they have thereby received. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, when there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them to-day, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap

and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say

the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term 'God,' and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflexion, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The

result of this has been that neither in religions nor the sciences, have we any definite teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored, or is at best the subject of tentative and unguided conjectures.

Therefore until religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or actual denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of the questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to sur-

pass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of 'objections' raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, students are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not

willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Manuals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood, can have no interest in catering to the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their de-

sire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings, and to those works listed in the Book-List of Standard Theosophical Literature for sale by The Theosophical Publishing Co., Point Loma, California.

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O my Divinity! Thou dost blend with the earth
and fashion for Thyself Temples of mighty power.

O my Divinity! Thou livest in the heart-life of
all things and dost radiate a Golden Light that
shineth forever and doth illumine even the darkest
corners of the earth.

O my Divinity! Blend Thou with me, that from
the corruptible I may become Incorruptible; that
from imperfection I may become Perfection; that
from darkness I may go forth in Light.

— *Katherine Tingley*

INTRODUCTORY

FROM time immemorial man has been aware that his nature is dual. On the one hand he perceives his likeness to the animal kingdom; on the other he is conscious of his reflective self-consciousness and power to progress indefinitely. Man is a two-fold being, the product of two lines of descent. His physical organism and the animal instincts and desires can be traced back to their analogs in the animal kingdom; but his essential consciousness comes from a higher source and links him with the divine.

From all antiquity man has been aware that there are no limits to the expansion of his consciousness; that he has a power of elevating his thoughts far beyond the bounds of personality and of identifying himself in contemplation with the mighty consciousness that prevails throughout all creation.

At the present day we have two schools

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of thought which concern themselves with these two aspects of the human question.

One is religion, which concerns itself with the spiritual nature of man; the other is science, which deals with the animal nature. Besides these, we have a perfect bedlam of theories, conjectures and fads, proving how inchoate is our knowledge of human nature. We keep our religion and our science in separate boxes. But in antiquity there was no such distinction. One grand *Gnosis*, the Wisdom-Religion, included the whole question and dealt with human life in all its aspects. All science was sacred and all religion scientific.

Since those days the direct knowledge of man's divinity has ceased to be a practical force in human life; and in forgetting his own divinity, man has neglected his most precious possession. This divinity renders man unique and all-powerful among the kingdoms of the universe; and it is because he has this power that enmity has ever existed among the powers whose aim is the destruction of man. When we find that both

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Theology and Science have preached the unworthiness of human nature, we can see behind them influences of which they may or may not be aware, but which are mortally pernicious to human interests. Theosophy calls upon man once again to avow his divinity and stand forth in his rightful place as a commander in the universe, yielding to naught save the eternal law of Right, which is his own inner Selfhood. Theosophy proclaims once more the unity of SCIENCE and the sacred character of all knowledge.

I

TEACHINGS OF THEOLOGY

THEOLOGY has left us but a sorry travesty of the ancient teachings about the origin of man. This idea, so far as there is any definite idea at all, may be said to be that God — the personal ecclesiastical God, whom Theosophy calls a fetish made in man's own image — creates a fresh soul for each human being born upon earth; that his soul, once created, is immortal; that it plays no part whatever in man's life so long as he is on earth, but has its own life afterwards in heaven or hell. We are expected to regard ourselves as helpless, sinful beings, passing through a hall of probation in expectation of eternal reward in a mysterious heaven, if we are fortunate enough to escape eternal punishment.

Now compare the hypothesis of a craven

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sinner supplicating for mercy a personal God and his Son, with the ancient ideal. According to the ancient ideal, man was himself a God. This is not irreverent, for it does not mean that the *personal* man is a God. We know that the personal man is full of passion and ignorance. But this is not the real man, it is only a shadow. For man has three souls — the animal soul which he has in common with animals, the Divine Soul (his true *Self*) with which he is linked to the inner Truth, and the human soul which stands between the other two. Thus the human mind is a battle-ground of opposed tendencies, and the good and evil alternately prevail as he proceeds along the path which will ultimately lead to his final choice of the good as being the only enduring reality. Instead of believing that we are born in sin and can never attain anything on this earth, the ancients believed that we can evoke the divine power within us so as to overcome passion and illusion, and attain to higher powers while on this earth — for of course they believed in

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Reincarnation. This is in fact the teaching of Jesus, and many passages might be quoted to show how he teaches us to invoke our "Father in heaven" and to make ourselves perfect, and how he promises wisdom and powers to those who lead the pure life.

The truth as to the supremacy of the Divine Self in man is the basis of the Râja-Yoga teaching. Children are taught to invoke and rely on their own spiritual will for overcoming their faults, and in this way they soon acquire mastery over their weaknesses. They do not, like ordinary children, regard their passions as part of themselves, but as extraneous forces that try to invade the mind, and so they can easily bid them go. No longer fearing the inscrutable decisions of a personal Deity, but taught to rely on the justice of Universal Law, they regard their spiritual nature as a reality, ever-present, and as being the real 'I'. They look upon selfishness and passion as being states of illusion or obsession, and strive to return to their normal con-

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dition of happy peaceful brotherliness.

Think what it would mean if all people believed so faithfully in their own essential worthiness, were conscious of such a source of power, and were endued with such a dignity and true self-respect! Clearly the world can only be saved by bringing back to mankind the forgotten knowledge of their divinity; but the Churches do not seem likely to do this; they are as much in doubt as the layman, and are no longer looked to as teachers by those who desire the truth.

Think of the Churches as the professed exponents and conservers of religion! A Church is properly a fellowship of people bound together in a common recognition of the truths of religion, the greatest of which truths is the inner divinity, and the perfectibility on earth of man; and the ministers of the Church are those whose lives have acquired true holiness and wisdom by their living up to these truths. The Church is collectively the temple of deity, the outward manifestation of divine power. But it has

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become — as all know — a means of preserving certain ecclesiastical teachings the exact opposite in character and tendency, since they represent man as almost a helpless sinner, with few or no prospects on earth, and heir to a doubtful glory in heaven through the power of intercession. Moreover the ministers have seldom excelled the people in either holiness or wisdom. The Churches have too often upheld old-standing failings and opposed the progress of enlightenment. They follow in the wake of progress when finally compelled to do so, taking to themselves as much credit as they can for initiating the very reforms they had failed to prevent. Thus, the Churches at first resisted the ennobling and emancipating influence of the Chivalric spirit; and finding themselves unable to put it down, deflected it into a theological channel and wasted its ardor on useless fights with the Turks at Jerusalem. They have persecuted men for preaching the truths of science, and afterwards changed around and claimed these teachings as orthodox.

II

TEACHINGS OF SCIENCE

AS another possible means of enlightenment about the nature of man let us next consider our modern science. One can scarcely think of modern science in such a connexion at all; it is associated exclusively with what is called 'profane' knowledge — for in these days we have divided our life into two sections, sacred and secular. Science proposes to obtain exact knowledge of Nature by the process of investigation, but the greater part of human nature does not come under its province. It has made a close study of the physical body, so far as is possible from its single point of view; but this scarcely enlightens us as to the mysteries of the Ego and the relation between the various factors of our consciousness. We can hardly build a complete philosophy of conduct or a

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lofty idealism upon physiological data. So far as science may be said to have concerned itself with the question of the soul at all, it has perhaps demonstrated that the body is actuated by something else which is immaterial — a fact which we knew before; but even so, it does not follow that this something else is the soul. We cannot regard modern science as an authority on such a large question as the present one; its domain is confessedly restricted to bodily and physical concerns, and it willingly abandons other fields of inquiry to religion or metaphysical philosophy. When it attempts to fabricate a philosophy of life, it exceeds its own properly defined limits and makes itself ridiculous by trying to find in the physical world the source and energizing power of things physical, and representing mind and soul as functions of matter.

Thus, not only does our science confine its studies to a small section of Nature, but even its *conclusions* about that small section must be largely erroneous because they are based

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on only a part of the facts. Its premises are its observations; and, as these observations are very limited in scope, the premises are incomplete and the conclusions therefore essentially fallible.

If modern science is to be considered in its best light — as a branch of research with a confessedly restricted domain, but conducted with perfect sincerity and freedom from prejudice — then it ought to confirm the truth. And so it does when thus conducted. It reveals to our eyes the structure of material bodies, but proves that the agencies at work in those structures are immaterial and that the energies revealed in matter have their source outside of matter. Here it reaches the legitimate confines of its own appointed domain, and should leave further questions to other branches of inquiry. But scientific men are often as dogmatic as religious teachers; and they have sought, by extraordinary perversions of logic, to deny the existence of superphysical causes and to explain the *material* world as a self-contained

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universe. Not stopping here they have created an ideal of man conformable to their strange ideas of the universe; and, with an arrogance curiously inconsistent with their theories, have arrogated to themselves the proud position of mere helpless victims of blind cosmic forces. Thus matter makes man and man makes God, so that matter is supreme; and yet it is man that makes these theories about matter.

The most we can look for from science, as at present constituted, is confirmation after the event — tardy admissions of the truth. Over and over again has the attempt been made to constitute a church of science, having dogmas and a special knowledge vested in its professors. The aim has too often been to bolster up certain views previously decided upon, rather than to ascertain the actual facts regardless of prejudice. But the body of scientific people is too large to be thus bound into a sect. Inconvenient discoveries are continually being made by free-lance investigators. And these discoveries

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always confirm the teachings of Theosophy. Thus attempts have been made to show that man is a member of the animal kingdom, *and nothing else*; but discoveries in biology and evolution disprove this, and show that there is in man a factor which differentiates him entirely from even the highest members of that kingdom.

Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell?

— H. P. BLAVATSKY, *The Secret Doctrine*, II, p. 81

III

WISDOM-RELIGION OF ANTIQUITY

SINCE, then, we can look neither to religion nor to science, as at present constituted, for instruction as to the mysteries of our own nature, we must look elsewhere. And giving up the absurd idea, worthy only of a race of savages on an oceanic island, that we are the last possibility in the way of human enlightenment, we can turn to the garnered experience of past ages of untold duration,* during which humanity has existed on this earth throughout the myriads of years of geological time. With archae-

*There are people who try to cut themselves off from the past history of the race; who throw aside the old legends and traditions, and documents and experiences, and say they will construct a scheme for themselves. Well, it will be a very poverty-stricken scheme, for we are all dependent upon one another; we must all learn from one another and from the experience which has been handed down to us.— *Professor Oliver Lodge*

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ology daily yielding up such treasures of information from the bowels of the earth, we must now enlarge our ideas of antiquity to keep pace with discovery, and admit that mighty civilizations, hoary with wisdom, have preceded us. And an earnest study of the Wisdom-Religion of antiquity, as preserved in its symbols, will reward us by revealing the lineaments of this ancient science which included all possible departments of knowledge.

The last 5000 years of the world's history have belonged to the *Kali-Yuga*, or Black Age, the lowest stage in the cycle of human evolution, when man is farthest from the light and most deeply sunk in materialism and selfishness. During this period the ancient *knowledge* gradually sinks into oblivion and is replaced by religious dogmas and materialistic sciences. Man makes considerable progress in the arts that conduce to selfish ease, but deteriorates in spiritual knowledge. It is during this period that the direct knowing of man's divine nature has

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faded away; and it is in consequence of this wave of spiritual darkness that we now find ourselves with religions that are helpless, discredited, and at variance with each other, and with sciences that ignore or deny the spiritual nature.

It is difficult for us, born as we are to a long heritage of the ignorance and heedlessness of *Kali-Yuga*, to form any conception of the status of mankind in ages when he was conscious of his divine nature, and when, instead of our flickering rush-lights of theology and science, there was the Wisdom-Religion, that sacred knowledge which taught of all the mysteries of life, including not only those we now class under the heads of science and religion, but many more which we do not study at all. Yet of late years our ideas have been broadening. In particular we have learned a greater respect for alien races and for antiquity. Archaeological discoveries have shown us that mankind has not evolved upwards from a state of primitive barbarism, but that mighty civilizations

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stretch far back into the remotest past, and that our race has had an antiquity commensurate with the myriad centuries of geologic time. We have seen the East begin to awake to a new career of activity which has revealed the immensity of its latent power derived from the heritage of its past. The bonds of invention and commerce have linked together the nations of the world in a closeness that has compelled us to recognise the necessity for a larger brotherhood; and among nations is awaking an international spirit that can be based on nothing shallower than that humanity which is the common factor of all men independently of distinctions. In this vision of the future we see the reflection of the past; and both prospect and retrospect help us to realize that the period we have called 'history' is after all but a brief episode in the vast drama of human life.

If, in the light of this expansion of ideas, we could shake off the fetters of conventional thought and regard the past, not through

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the jaundiced eyes of a priggish ignorance, but with vision irradiated by generous sympathetic appreciativeness, we might learn that the ancient mythologies were not the imaginative dreams of untutored humanity, but pages from a book we have failed to understand and in our prideful ignorance have therefore scoffed at. We might learn that the ancient 'Mysteries' were genuine schools of sacred Wisdom, world-renowned, whose teachings have been the source of all our boasted culture, whether religious or scientific. Years ago H. P. Blavatsky called the attention of the world to the fact of this Wisdom-Religion or Secret Doctrine of antiquity; and since then discovery and thought have made rapid strides towards vindicating her words. But prejudice and fixed ideas die hard, and powerful are the interests leagued together against the inconvenience of admitting that current established authorities must bow before a greater authority accessible to the humble.

Ancient civilizations that flourished before

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the dark wave of religious persecution swept over the world, had a science of which ours is but a few recovered fragments. This science taught about the invisible realms of Nature and the inner powers and faculties of man. The fact of man's spiritual nature was known and recognised. It was this fact and the sacred *Gnosis* pertaining to it, that in later ages of persecution had to be kept secret in the Schools of the Mysteries, the profanation of which was visited by death.

The language used by the ancients in teaching the mystic doctrines was allegorical or symbolical; and the reason for this was partly because of the aforesaid necessity for guarding it from those who might abuse it, and partly because such deep truths can be better conveyed in symbolical language than by ordinary words to those initiated into the meaning of the symbols. A comparison of *all* the ancient teachings will leave no room for doubt that they form parts of one great original system; and it is the existence of this system that H. P. Blavatsky under-

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takes to prove in her writings by collating numerous sources of information about the ancient teachings. The Wisdom-Religion was at one time generally known, but during the Dark Age it has been, as said, withdrawn from public knowledge, taught esoterically to the proven candidate, and to the multitude in symbols or parables.

IV

REAL MEANING OF CHRISTIAN TEACHINGS

REMEMBERING that our Christianity is the faint echo of the ancient Wisdom-Religion, from which the early Church borrowed most of its teachings, we may seek the true meaning of some of the Christian terms. For instance, there are the Son of God (or *Christos*) and the Holy Ghost. In these expressions we have a glimpse of the teaching as to the divine nature of man. The Son is the divine soul in man, so-called because he proceeds from the Father who is the Universal Spirit, the great Unknowable source of all life. "No man can know the Father but through the Son." The Son is our mediator and intercessor; a teaching which has been turned into a superstition, for we have been taught to regard Christ as a

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person, and moreover have had other mediators put in, in the shape of ecclesiastical authorities. But this Son of God is our own true Divine Self, the source in every man of all goodness, power, and wisdom.

In ordinary Christian doctrine, too, Jesus is made to be God, and therefore entirely superior to ordinary men; wherefore the example of his life is of little use to people who do not possess the advantage of being present Gods, and is indeed little short of a mockery. "He came to show us how good a God can be," as an Oriental critic has put it. But if Jesus was both God and man, in exactly the same sense as other people are, then indeed his example is one that we may reasonably hope to follow. In the teaching of the influx of the Holy Ghost or Spirit, we have the same idea. This doctrine declares that man can actually be informed by the influx of a power from above, and it is admitted that the apostles and some of the saints were so informed; but the belief can hardly be said to be real and practical in present-day life.

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The fact is that the life has dropped out of Jesus' original teachings in the course of the centuries since they were given. It is doubtful whether his esoteric teachings ever were recorded. He taught his disciples privately, we are told, but the multitude in parable. If these esoteric teachings were recorded, they have been lost or destroyed. The gospels consist of certain sayings and reminiscences of his life, which have been preserved; and even these have been overlaid by dogmatic teaching to such an extent that their real meaning is perverted. During the dark ages that succeeded Jesus' mission, the last remaining traces of the Wisdom-Religion were diligently hunted down and removed by the emissaries of bigotry and persecution. The proof of this can be gleaned from history. There were originally schools which studied esoteric Christianity, such as the Gnostics and the Essenes; and many of the Church Fathers refer to and quote from their teachings, which are identical in salient points with the teachings of the (so-called) 'Pagan

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Mysteries.' But all this was destroyed and replaced by dogmatic theology and ecclesiasticism. The sublime and universal teaching of the *Christos* or Divine Self in man was turned into a dogma of an intercessory Savior who shed his blood for the human race; the mystery of the crucifixion — a symbol which refers to the binding of the Divine Self upon the cross of material life, and which is found among the ancient Egyptians — became converted into an account of an actual execution. The belief in Reincarnation was expunged (directly or collaterally with other teachings) from the canon at one of the early Church Councils. Nevertheless there is abundant evidence even in the preserved sayings of Jesus, to show what his real teaching was.

The following are some quotations from the New Testament, showing the existence of the Theosophical teachings as to the *Christos* in man and the illumination to be attained by relying upon it and uniting ourselves in thought and purpose therewith.

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Be ye therefore perfect, even as your Father which is in heaven is perfect.— *Matt.*, v, 48

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
— *Matt.*, vi, 33

Behold, the kingdom of God is within you.
— *Luke*, xvii, 21

Ye shall know the truth, and the truth shall make you free.— *John*, viii, 32

Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.— *John*, viii, 34-36

A clear reference to the Higher Self and the lower self, to the perpetuity of the Ego throughout incarnations, and to the true salvation or liberation by the power of the *Christos*.

Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for

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he dwelleth with you, and shall be in you. . . . The Comforter, which is the Holy Ghost,

(to eliminate the hypnotic effect of the altogether special meanings which the words have acquired during several centuries of preaching, let us give them their true sense by using synonyms and translate them the "Sacred Breath" and the "Helper," which are exact translations of ἅγιον Πνεῦμα and Παράκλητος)

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . Abide in me, and I in you. . . . I am the vine, ye are the branches.— *John*, xiv-xv

Jesus speaks frequently, in these reported teachings, not in the name of his own personality, as Jesus, but in the name of the *Christos*. So also does Krishna in the *Bhagavad-Gîtâ*, and so also do other Saviors whose teachings might be quoted. As *Christos*, or illuminated, he would have the consciousness of his oneness with all his disciples,

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though he would of course address their *minds*. Thus, as Christos, he declares that he is the vine, and the human minds the branches.

Paul speaks as one of the initiates into the esoteric teachings of Christianity, but his words have been badly obscured by the special theological significances they have acquired in the course of centuries. The word "redemption" calls up a host of dogmatic conceptions, but the Greek word ἀπολύτρωσις means "a loosing away," and might therefore just as well be rendered "liberation." He speaks of the Son as the "firstborn of every creature," thus clearly indicating his belief that the Christ was in every man.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ["saints" has an acquired theological sense; the words are τῶν ἁγίων meaning "those consecrated" to the light]: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins ["forgiveness" is ἀφεσις, meaning "deliverance"]: who is the image of

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the invisible God, *the firstborn of every creature.*

The gospel [good tidings] . . . whereof I Paul am made a minister . . . the mystery which hath been hid from ages and from generations, but now is made manifest to his saints [devotees]: to whom God would make known what is the riches of the glory of this mystery among the Gentiles [nations]; which is Christ in you, the hope of glory [illumination].— *Colossians*, i

As this is not an essay on Christianity, we cannot stop to give many quotations in support of the fact that Christianity was an offshoot of the 'pagan' Mysteries, particularly as this has been more fully done elsewhere; but the following passages will bear quoting again:

The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution several of the terms employed in the heathen mysteries, and proceeded so far at length as even to adopt some of the

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rites and ceremonies of which those renowned mysteries consisted.—MOSHEIM, *Ecclesiastical History*, Pt. II, cent. II, iv, § 5

The very thing which is now called the 'Christian' religion was really known to the ancients, nor was it wanting at any time from the beginnings of the human race up to the time Christ came in the flesh; from which time the true religion, which had previously existed, began to be called Christian, and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received that name.—*Augustini Opera*, vol. I, p. 12

The "Christ" is a term taken from the Mysteries. It means "the anointed," and was the name given to a candidate for initiation after having passed a certain stage — after having so effected the union between the mind and the immortal Self that the latter had become the conscious center of his being and the ruler in all his doings. All men are potentially Christs and can become Christos. The crucifixion is a symbol of the sacrifice made by the Christ when it assumes the duty and burden of attaching itself to the cycles of Reincarnation and undertakes

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the salvation of the lower principles of man. It suffers imprisonment in the flesh, and the cross is a well-known ancient symbol of matter, found among all nations. The death, burial, and resurrection of the Christ are also symbolical of the same story of sacrifice and salvation. If we inquire whether or not there was ever an actual execution of Jesus, the question becomes one of history; but, whenever he existed and whether he was strangled or crucified, the symbolical meaning remains the same as it always was, ages before the time assigned to the historical Christ.

V

THE CREATION IN THE BIBLE

THE Soul of man was not given him by a personal God, but comes from the Universal Soul. In the Bible we read that the Lord God breathed into man's nostrils the breath of life, and man became a living soul (*Genesis*, ii, 7). But the Lord God here mentioned, is in the original *Yehovah*, a word understood by the Hebrew Kabalists as meaning a *group* of creative agencies, but afterwards made by the Christians into a personal God; and the word for "a living soul" is *nephesh*, which means "animal soul" (See Young's *Biblical Concordance*). The word *nephesh* is used in Hebrew teachings to denote the animal life which man possesses in common with all other creatures, and is distinguished from *rua'h*, the Spiritual Soul, and *neshamah*, the Spirit. *Nephesh* is the

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“breath of life” in man, as in beast or insect; of physical, material life, which has no spirituality in it. Hence this passage refers to the creation of the animal nature of man, and should have preceded in the Bible — from one point of view — the other account of creation, in *Genesis*, i, 26-27, which says:

And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image.

Here the word translated God is *elohim*, a plural word meaning the creative powers. Yet our translators have confused the whole subject by translating it God. This passage refers to the endowment of the animal man with the *Manas* or Higher Mind, by which he was given a link with the spiritual world and became immortal and potentially omniscient. St. Paul refers to this double creation in *1 Corinthians*, xv, 44-45, where he says:

There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul [*psuche*, “animal soul” — see Young’s *Con-*

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cordance]; the last Adam was made a quickening spirit.

This endowment of man with the higher mind, by which he became a spiritual being, is what is known in Theosophy as the coming of the *Mânasaputras* (see Manual No. II, *The Seven Principles of Man*. The organism of man was perfected by long ages of evolution until it became a highly evolved animal; but it had no spirituality and was not immortal. To complete the work, it was endowed with the *Manas*, or higher mind, by other beings called the *Mânasaputras*, or 'Sons of Mind,' who had evolved it during past cycles in other spheres. This *Manas* forms the connecting link between the lower and higher nature of man, and by it he becomes a self-conscious responsible being.

It is very important to notice that this implies a radical difference between man and even the highest animal. In a sense all organized beings, even those of the mineral kingdom, are endowed with a spark of the Universal Spirit; otherwise they could not

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continue to exist, much less grow and evolve. For evolution and growth, and even existence, imply that there is within the evolving form an indwelling spirit of life, which is unfolding itself and seeking outward expression in the material world. Some modern evolutionists have tried to account for growth and evolution without postulating this indwelling spirit; but, to satisfy the demands of logic, they have been obliged to endow the 'atom' or the 'cell' with all those effectual spontaneous potencies which in reality belong to the indwelling spirit. So that in any case, the existence of this indwelling life-spirit is admitted. But we must not go too far in looking at *material* evolution as the only factor in progressive development, for it is not. Each kingdom has a special 'soul,' (*Monad*) peculiar to itself, which is the urging power to what is below it. And so with man; he is the product of several distinct lines of evolution. The natural evolution could never have produced more than a highly evolved animal; it was supplemented

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by the endowment with mind, and this mind was the product of evolution carried on, on other planes.

This subject is more fully treated of elsewhere, but it was necessary to epitomize it briefly here. It shows that man's clay is endowed with a spark in more senses than one. For, besides the spark of universal life that he shares with the inferior creation, he is specially endowed with the mind which links him with the Eternal and makes him a potential God.

VI

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PLATO showed that man had mainly three principles: the spiritual Soul, *nous*; the animal soul, *psuche*; and a mortal body. Another Greek philosopher, Plutarch, says:

Man is compound; and they are mistaken who think him to be compounded of two parts only. For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body. For the understanding as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul with the understanding makes reason; and with the body passion.— *Orb of Moon*, § 28

What the ancient Egyptians taught about the Soul is not understood by those who have not studied their philosophy; but those who have studied it admit that the Egyptians spoke of 'seven souls' (the Theosophical

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Seven Principles). For instance, Gerald Massey, a learned Egyptologist, tabulates them as follows (cf. *The Secret Doctrine*, II, p. 632):

Kha, body.

Ba, the soul of breath.

Khaba, the shade.

Akhu, intelligence or perception.

Seb, ancestral soul.

Putah, the first intellectual father.

Atmu, a divine or eternal soul.

Without endorsing the accuracy of his descriptions, we are content to show that this knowledge on the part of the Egyptians is admitted by modern scholars. That ancient Ritual which has come down to us called "The Book of the Dead," or "The Book of the Master," is full of teachings about the various principles of man; as, for instance, where the defunct addressing the "ancestral heart," say):

O, my heart, my ancestral heart necessary for my transformation, . . . do not separate thyself from me before the guardian of the Scales. Thou art my Self

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within my breast, divine companion watching over my fleshs (incarnations).— ch. lxiv

Here is an appeal to the Higher Self, recognised as being the eternal Self throughout incarnations.

The following are quotations from the *Memorable Sayings* and the *Avesta* of Persian Zoroastrianism:

The Soul being a radiant fire by the power of the Father, not only remains immortal and is absolute ruler of the life, but also holds in possession the many perfections of the bosoms of the world; for it becomes a copy of the mind, but that which is born is somewhat corporeal.

The mortal approaching the fire will be illuminated from God.

He gives us by his most holy spirit the good mind from which spring good thoughts, words, and deeds — also fullness, long life, prosperity and understanding.

The Zoroastrians believed that Ahura Mazda, the Supreme, had endowed man with a *Fravashi*, or *Feruer*, the spiritual counterpart; and the *Zend Avesta* enjoins men to invoke this spiritual counterpart and not to pray to *Ahura Mazda* himself. The

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whole Zoroastrian religion turns on the distinction between the divine and grosser natures of man; men are everywhere urged to strive towards their divine counterpart which inspires good thoughts and noble actions, and to subdue the promptings of the animal nature.

It would be easy to multiply, almost endlessly, references to the fact that the ancients in all lands recognised the seven principles of man; distinguished between the three souls, animal, human and divine; knew of the mysteries of the animal and divine natures of man; attached supreme importance to the recognition and reverence of man's divine counterpart, his Higher Self; and taught secretly in their Schools of the Mysteries, those methods of self-purification and attainment of Wisdom which, in the Dark Age it was no longer possible to teach publicly. But there is not space for such a lengthy digression. Referring the student then, to other writings for fuller information, we must summarize the teachings.

VII

BROTHERHOOD A FACT IN NATURE

IT must not be thought that Theosophy merely re-states the ethical teachings of the Churches regarding altruism. It does far more than this. It is a science as well as a religion. It renders the teachings of religion practicable; connects them with the known facts of daily life. In the ancient Mysteries were taught — and in the future Mysteries will be taught again — the real secrets of life and nature, those that tell of the causes and reasons of things and which elude scientific scrutiny. There is a wide world of knowledge awaiting him whose eyes are opened and ears unstopped. But *brotherhood* is the first condition. Knowledge cannot be given to a world that would abuse it, nor to individuals unfit to receive it. The prime condition of moral worthiness and temperamental fitness

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must be observed; these conditions are imposed partly by the nature of things and partly by the protection given by Those pledged to stand guard over the sacred Knowledge. But no law or power withholds the truth from man, except the barriers he himself raises, and revelation ever awaits the ready. The published teachings of Theosophy represent the outer Mysteries and the teachings which Jesus gave to the multitude in parables.

It is clear that there are enormous gaps in our knowledge of things. Our science can study the various properties of chemical elements and compounds, or the forces that play in matter, such as electricity and heat; but it can find out practically nothing about what these properties and forces are in themselves or the reasons for their existence. Thus the whole world, except its final physical manifestation, is a sealed book. But we are dealing here particularly with the case of man. To the eye of science the body of man is a most wonderful and complicated ma-

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chine, whose workings can be seen, but nothing is known of the invisible workers. It is a mighty organ, and some scientists say that it plays itself, the music which it produces being the force that plays it. This is nonsense. The atoms and cells and fluids cannot move and grow and change of themselves. Theosophy introduces us to the study of these invisible parts of man's nature.

Modern ignorance will hastily assume that everything beyond the body must be the Soul, and one has heard of scientists trying to weigh the Soul, and of spiritualists imagining that an astral appearance was the immortal spirit. But it is most unscientific thus to limit the possibilities of Nature and jump at one bound from the bottom to the top. We cannot limit the whole creation to just these two things — the material world and the spiritual world, the former belonging to science and the latter to religion. There are worlds within worlds without number, stretching away from the boundaries of our physical sense-world, getting more refined as

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we proceed. In these worlds lie the causes and agencies whose effects we witness but whose essential nature eludes observation.

Keeping to the main subject, the Flame and the Clay, we must recall the fact that there are the Seven Principles of man; so that, to divide man into only a body and a Soul is very inadequate. Such a doctrine as the latter leads to great error; for people mistake for their soul, parts of their nature which are very earthly. The Astral Double or *linga-sarîra* is merely a duplicate of the body and does not of itself possess any intelligence, far less conscience; yet spiritualists play with these doubles and allow themselves to be played with by them. Even the lower Manas is not the real Soul, though it may be very highly endowed with brain-mind power. Yet this is what many people invoke when they pray; for their prayers are selfish.

The words 'subconscious mind' are being used a good deal by dabblers in this kind of speculation. It covers a great deal of ignorance and stands for all sorts of latent powers

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in our nature, many of them potent for evil. To rely upon whatever influence may chance to act through us when we are off our guard, is, to say the least, rash; we may simply become the victims of the hypnotic influence of other minds, or a prey to obsession; we may merely be making appeals to that part of our lower self which is not yet fully manifested. This is what the 'New Thought' unwisely does; it invokes unseen powers without discrimination and so calls into play latent forces that are more likely to be selfish and destructive than spiritual and beneficent.

Hence the importance of a knowledge of Theosophy and of an observance of the duties of altruism. These protect us from the mistakes and passions to which unguided speculation and unpurified living render us liable. They show us that the true Soul can be in no way connected with selfishness, and that anything in which there is ambition or pride, no matter how apparently exalted and intelligent, is not the Soul.

In days of yore men knew how to meet

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together for the purpose of invoking the Soul — that mysterious Presence which is one and yet many, which knows no separateness, yet has a home in every faithful heart. Not in the heat of their passions and the turmoil of their unpurified bodies did they meet, as when a crowd of fanatics assemble to arouse the *Kâma* principle and lash themselves into unholy frenzy and lust. The rite was guarded by initiatory tests and preparations directed by the Teachers and sanctioned by the common knowledge of the Mysteries. We find traces of such rites and of their subsequent degenerated forms, which historians interpret in the light of their own prejudice and ignorance. In the statues of Egypt are preserved the pose and mien of those who commune with the Soul, and the faces are full of inspiration to the reverent and understanding; but profane scholars call them stiff attempts of primitive art. Even today the descendant of mighty civilizations, dubbed by modernity 'primitive man,' withdraws to the mountain-top or forest to com-

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mune with the Great Spirit that he may learn what is wise to do.

This holy communion we have lost; we pray for selfish advantage; when we meet for communion, it is not for communion with each other, but that each one may separately appeal to a god of desires. The Soul cannot manifest itself through hearts that are not united, any more than music can flow from an orchestra where each player plays his own tune. Only to united hearts can the Soul reveal itself and its Light shine upon the mind of man, illuminating him as it did in days of yore.

And this revelation is a very real FACT, and something more than a pious resignation or other equally vague affair, such as religions have made it. And it is this fact that Theosophy aims to bring back to man's knowledge — to make unity a *fact* in nature. Ordinarily it is the false teachings of science and religion that keep us from learning these truths, for often people find out things by their intuition, which they are prevented

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from accepting on account of their fixed beliefs; but once let the lucid teachings of Theosophy about man's nature be known, and many facts of life which were formerly mysteries will be explained. People will not then reject their flashes of intuition under the impression that they are sinful or delusions. Once let us understand that there is Divinity within us, and we shall daily find indications of its presence. The songs of the poets will no longer be regarded as magnificent flights of the imagination, but recognised as glimpses of truth. There will be no *ex cathedra* utterances from pulpit or chair to frown down our efforts to understand ourselves.

VIII

RESURRECTING THE BURIED CHRIST

THE Higher Self; — this may be said to be one of the key-words of Theosophy. It sums up the sacredness of the Wisdom of Antiquity; it gives the key to the grandeur of ancient civilization. In place of this Higher Self we have now only the (hypothetical) personal God and his son Jesus Christ, dim figures that are little more than theories to most people and, unhappily, mere fetishes to others. We find the truth of man's higher nature coming forward, but it is not always by any means in connexion with religion, but by some other influence, such as Chivalry. What were the ideals of honor, fealty and self-sacrifice, inculcated by Chivalry, but the recognition of man's essential goodness and dignity? For this ideal the churches have

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substituted the 'miserable sinner' theory and thereby degraded man and taken away his true ambition and spur to progress. Progress has been achieved in spite of ecclesiasticism, by the irrepressible urge of man's higher nature, and ecclesiasticism has afterwards laid claim to the credit for this progress.

It is still incumbent upon us to endeavor to make the Christ manifest in us. And now, as before, the prime condition is fraternity. "Where two or three are gathered together in my name, there am I in the midst of them." The great cause of illusion and enthrallment is our false self, or rather our false selves. Like a dreamer or an actor engrossed in his part, we live in a constant state of illusion, believing ourselves to be other than we are, falsely attributing *self* or *I-am-ness* to parts of our mind that are merely incidental. Under this illusion we imagine ourselves to be separate from other people. But there is really no such thing as separateness, the Universal Spirit being one. We are invited

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to wake up from our dream and attain full consciousness, and then the illusion of separateness will pass away and we shall become aware of our oneness with all that lives. Therefore the way to approach this revelation consists in striving against selfishness. What holds us back is our personal desires. These have to be mastered; and not the lesser ones only; for, though a man should be the greatest saint and ascetic on earth and yet retain pride or love of eminence, he would be in as great a state of illusion as ever, and might be much further back than some poor drunkard with a bodily complaint but a pure heart.

Thus we see that the universal exhortation to charity and unselfishness is not an onerous condition exacted from us as a means to our personal reward in a future state, but it is simply a statement of the fundamental law of life. Unless this law is observed, conflict must result; the lower orders of Nature cannot resist it; but man with his freewill must consciously choose. Aside

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from the teachings of the Teachers, many men have tested and probed life in all directions and have at last found that there is no lasting peace in anything personal, but that the eternal life and the enduring peace rest in the depths of the Soul in an ocean of Love without bonds or thought of self-interest.

What a pity that this glorious truth of the Christ should have had to struggle so hard against the assaults of dogmatism on the one hand and animalism on the other; and that the so-called guardians of Truth should have so travestied it that many have plunged into materialism as the lesser of two evils! Oh, let us resurrect the Christ to a new life among men!

IX

THE TEMPLE

THE word 'temple' has a double significance. It means not only the building erected as a place in which to invoke the Supreme; but it means also the human heart, which is a shrine sacred to the Divine Presence. In fact the outer temple, made with hands, is but a pattern of the temple within. It is impossible to read the references made in ancient scriptures to temples without realizing this fact.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body.— *John*, ii, 19, 21

Him that overcometh will I make a pillar in the temple of my God.— *Rev.*, iii, 12

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

— *1 Cor.*, iii, 16-17

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What? know ye not that your body is the temple of the Holy Ghost [sacred Breath] which is in you?

— 1 Cor., vi, 19

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.

— 2 Cor., vi, 16

And an infinity of instances might be quoted from other scriptures, all showing recognition of the great truth that the human body is (or rather, as we must now say, should be) the dwelling-place or temple of the Divine Spirit. But we have defiled that temple, filling it with money-changers, making it a stall for cattle, and perverting its uses, until now it needs much purification ere it can be fitted again for the manifestation of the Sacred Light. Yet the Light is ever present, though veiled, and its undying rays continually warm and illumine us, filling us with an insatiable longing for a changeless peace and knowledge and love, such as the world cannot bestow. Aspiring to make our love impersonal, our ideals high and pure, and our interests those of humani-

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ty, we may call back more of that Light into the temple. If the reality could be revealed, all doubts would vanish; we should know what we are and what is the meaning of life. But the Light shining through many a clouded and tintured screen of the mind raises illusions, and these have first to be overcome.

It is positively dangerous to speak of revelations and illuminations, so many are the chances of error. The materialistic unenlightened man mistakes any state of exaltation for a 'beatific vision,' when it may be only an excited condition of the nerves produced by physiological causes. Circles of enthusiasts, whether psychic cranks or religious cranks, can produce collective hallucinations and imagine that they get inspirations. Materialism may have gone too far in denying the possibility of any revelation; but it was a reaction against superstition. Now, however, that very materialistic ignorance has made us an easy prey to the slightest spiritistic phenomenon or psychic ex-

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perience or revivalist frenzy; and we have no wisdom to discriminate between states that may be low and states that may be high. But let us remember what Paul says about the divine love (*ἀγάπη*), translated 'charity,' that though a man should have all gifts and yet not have this, he would be but as sounding brass and a tinkling cymbal; and that it vaunteth not itself, envieth not, seeketh not its own, doth not behave itself unseemly, etc. The true illumination is soulful; it is not phrenetic, like those that lead to the founding of wonderful sects with new bibles or new cults of 'mental culture' with weird practices; it renders the man reasonable, useful, and at peace with himself and with others.

X

THE PERFECTED MAN

JESUS the Christ affords us one example of a perfected man, but Western theology has made him the only one; moreover, it has made him a god — nay, *God* — in a special sense, thus giving him an insuperable advantage over ordinary men and rendering his example of little use. And this in spite of his own teachings on the point. But there have been many Christs, some known to history as great Teachers, others unknown. Only on special occasions and for special purposes do perfected characters appear publicly in this Dark Age. Ordinarily their work for humanity can be better performed in private. History furnishes us with examples of the occasional intervention of such characters, and the reason for their ordinary seclusion is apparent from the misunder-

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standing and persecution to which they have always been subjected. The public presence of such beings seems to act disastrously upon human society as at present constituted, by stirring up fanatical personal devotion on the one hand and bitter animosity on the other. Men are not yet sufficiently well balanced to stand the presence of such helpers *visibly* and *publicly*. *Nevertheless they exist and continue to work for the welfare of humanity in other ways*, influencing the tides of thought and inspiring great movements.

This perfected state is an attainable ideal for humanity in general, and we are all on the road towards it. Sooner or later, in the cycle of rebirth, we shall have sounded the depths of experience and learned to distinguish between the permanent and the fleeting in our nature. We shall make a conscious choice of the Path that leads to perfection and to emancipation from the thralldom of desire. Those who have overcome the great delusion of self and made Divine Love the law of their life, step out into a wider life

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that is free from the trammels which impede alike knowledge and action. They are magicians in the true sense, commanders of Nature, servants of humanity. Recognising the Flame, they have made that the center of their being, in place of the fires of desire and selfishness. The path that leads to perfection is open to all who are ready to recognise their own divinity and accept it as a guide. It cannot be followed by the ambitious for personal advancement, or by the curious. Service and self-sacrifice are the conditions required of the pilgrim. Knowledge follows in proportion to his devotion.

The mind is the critical center of our nature, hovering between the divine aspirations from above and the selfish impulses from below. Divine Magic or the attainment of the eternal life means that we must succeed in blending our mind with the Soul, so that the two may form a self-conscious entity for Good. For the Soul needs the mind for consummation of its perfection, and the mind can never be satisfied but by

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the Soul. And truly we all know by experience that there is that in our mind which craves a perfection and finality not to be found in any worldly possession or any object of pride and vanity; it tests them all and exhausts them. For the mind is from the infinite, and longs to return to its native element. It calls upon its Divine Prototype; but ere the call can be answered, the house must first be swept and garnished.

Naught but the Truth can satisfy the eternal Pilgrim; and many are the delusions which he has to encounter and surmount ere he can attain thereto. He mistakes one passion after another for the true source of permanent satisfaction; but finds out the vanity of all, until at last he realizes that the only fixed dwelling-place of the heart is in the perfect purity and selflessness of Truth, when the mind has ceased to ally itself with the changing desires and has united itself to the Soul.

XI

THE KINGDOM

Man who man would be
Must keep the empire of himself, in it
Ruling the changes.

The proper study of mankind is man.

The King, an uncrowned king, is he
Who from desire and fear is free.

He who rules himself, rules others.

Γνώθι σεαυτόν

DISCIPLINE is surely a thing greatly needed. There can be no liberty without governance; otherwise it becomes license. The true governing power is in the heart of the individual man. The reason why we have such disorder in our social systems is because the individuals composing them are undisciplined in their natures. Individual desires and passions, unbridled, make up

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collectively a vast force that works for confusion. With this force civilization is struggling. But how can there be discipline and self-governance when we have no central rock of faith or knowledge to which to anchor? We are simply drifting, trusting to inertia and gravity to keep us from foundering. The average man allows himself to be swept easily along the currents of conventional motive, and is content to be part of a huge machine, working blindly so far as his knowledge is concerned; thus he becomes the tool of other people's desires. But a man who has a definite purpose in life and is so far emancipated from the thralldom of his own imagination that he has a sense of being an immortal Soul, can sit still and let the currents of thought and desire pass by. Thus he becomes free and is a power in the world.

Most children are brought up without any knowledge of the Soul. Their desires are never mastered; they never learn that it is possible to master them. As they grow up

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they may learn to cover up these passions in a mask of policy, but they are there all the same, and they spoil the man's life, leading him along a path he would rather not have trodden. In the Râja-Yoga system of education, children learn to take their stand on the basis of their Soul and to dissociate themselves from the personal desires. Thus they acquire a self-command which shows itself in everything they undertake, rendering them masters of every situation. They are kings in their own domain.

It is surely a proud ambition to be masters of the mental and emotional world around us and to control all the strong unruly forces of our nature. But this we cannot do unless we have a vantage-ground outside of the complicated machinery we wish to control. *Δός μου στῶ, καὶ τῇν γῆν κινῆσω*, "Give me somewhere to stand and I will move the earth," said Archimedes. The reason why we fail to control the Protean changes of our nature is that we do not take our stand on a neutral center. We cannot cast out Satan by

THE KINGDOM

the power of Satan. The self must be raised by the Self, as the *Bhagavad-Gîtâ* says.

The recognition of the Flame means self-control, mastery, freedom; deliverance from the only real form of servitude — servitude to one's self. This is the riddle of the Sphinx — how to grasp life. We have to answer the question, "Who am I?" At present, our selfhood being wrongly located, the real Controller of our life seems like an outside Power — a God or Destiny — but we can recognise it as ourself, and thus learn to "will our destiny." All that we now imagine to be ourself will then be external to the real Self thus found; and, standing at the center of our being, we can dispose of the peripheral forces.

There is No Religion Higher than Truth

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth and all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is ■ fact. Its principal purpose is to teach Brotherhood, demonstrate that it is ■ fact in nature and make it ■ living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

■ ■ ■

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; while the various departments of its activity offer unlimited opportunities to all sincere lovers of truth, to all who aspire to higher and better things than the mere pleasures and interests of ordinary life, and to all who are prepared to do everything in their power to make Brotherhood a realized energy in the life of humanity.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, ■ outlined in the Constitution.

Do not fail to profit by the following:

It is ■ regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

The International Brotherhood League

Founded in 1897 by Katherine Tingley

ITS OBJECTS ARE:

1. To help men and women to realize the nobility of their calling and their true position in life.

2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

3. To ameliorate the condition of unfortunate women, and assist them to a higher life.

4. To assist those who are, or have been, in prisons, to establish themselves in honorable positions in life.

5. To abolish capital punishment.

6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.

7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

For further information regarding the foregoing notices, address

KATHERINE TINGLEY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

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